

# The Manifesto.

## CONTENTS.

	PAGE.		PAGE.
ANALYSIS OF HUMAN SOCIETY, . . . . .	265	GUIDING STAR, . . . . .	281
TRUE TO TRUTH, . . . . .	268	NOTES, . . . . .	282
CHRIST NOT DIVIDED, . . . . .	"	SANITARY, . . . . .	283
LETTER FROM F. J. EMORY, . . . . .	270	TURNIP SEED, . . . . .	284
LETTER FROM PROTAP CHANDRA ROY, . . . . .	"	LETTER FROM F. HEATON, . . . . .	"
SHAKERISM AND WOMAN, . . . . .	271	BRIDGE OF PRAYER, . . . . .	285
ASPIRATION, . . . . .	272	THE CORN AND THE LILIES, . . . . .	"
WHAT WOULD BECOME OF THE WORLD, etc., . . . . .	273	SCHOOLS, . . . . .	"
REFLECTION, . . . . .	274	BE YE HOLY, . . . . .	286
VIEW OF PLEASANT HILL, . . . . .	275	FOES OF LITTLE BOYS, . . . . .	"
ISSACHAR BATES, No. 5. . . . .	277	MUSIC:—SWEET ASSURANCE, . . . . .	287
DECORATION, . . . . .	278	BOOKS AND PAPERS, . . . . .	288
RELIGIOUS EDUCATION, . . . . .	279	KIND WORDS, . . . . .	"
SEED-TIME AND HARVEST, . . . . .	281	DEATHS, . . . . .	"

VOL. XIV.

DECEMBER, 1884.

No. 12.

### AN ANALYSIS OF HUMAN SOCIETY. No. 2.

DECLARING THE LAW WHICH CREATES AND  
SUSTAINS A COMMUNITY HAVING GOODS  
IN COMMON.

THE second phase, is manifested in countries called free; said countries bringing forth millionaires, paupers and criminals. The land—the prime element of existence, being in the hands of a few; the masses are compelled to submit to the outrage of having no land, and of being servants to those who have. Forced to pay interest on enormous debts which they never contracted, and to support governments instituted to oppress them, and priesthoods for which they have no reverence.

The organic law of the Divine order of human society, is love to God supremely, and neighbor more than self—"in honor preferring one another."  
"Let the greatest be the servant."

This order was represented by the Pentecostal Church; and is now by the people called "Shakers." With them there is neither millionaire, pauper nor penitentiary; slave nor dependent and where he who is the greatest is the most of a servant.

The mission of Moses was to establish the just order. And to effect that he required that the propensities (which all have in common with the lower animals) should be subject to the following laws. The dietetic, the procreative, the agrarian, the agricultural, the moral, the financial and the Sabbatical—of days, rest to the body. Sabbath of years—rest to the land and a cancelling of debts; and every fiftieth year, all who had lost their land took possession of it again. These laws were more sweeping in their practical operation than most are aware of.

The nations and civilizations of antiquity fell in consequence of the unrestrained action of the propensities. Modern civilizations are taking the same course. It is righteousness alone that exalteth and giveth permanency to nations.

The mission of Jesus was to begin on earth the Divine order in human society, as was manifested in the Pentecostal Church, and now in that of the Shakers. The Divine faculties were and are called into action, and the propensities excluded. The results were, and are, a virgin life and a community of all good things.

If communities, having goods in common, based on the total exclusion of the action of the propensities, exists in our day, the cause must be referred to the divine element in man being quickened.

Having classified society according to the organic law of each, and defined the phases thereof, I will now proceed to analyze society, and again inquire,

First, what are the primary atoms of human society? Man and woman are the primary atoms of human society.

Second, what are the *forces* of these atoms as regards the formation of society?

Their most potent inherent *force* is an affinity to unite and form matrimonial relationships. This *force* may be called the animal *force*, for all animals in common with man are its subjects. They all marry as does man.

Third, the above force is the objective, but what are the *inhering forces of each atom*? The inhering forces in each are dual, one is represented by animal emotions, the other by divine emotions—benevolence, goodness. There is also a *neutral force*, the intellect, it is

not emotional; it is a servant to either force. These forces are the magazines of human power.

Fourth, what are the products of the action of the objective force?

The product of the action of these atoms is the Adamic community, consisting of father, mother, and their children. When the offshoots have matured, they fly off to fulfill their destiny, as their parents have done. Here we find, first, a force to form a community; second, a force to disintegrate the same. And again, a third force, repelling any coalescence with every other such community. Hence family distinctiveness.

Having arrived at a knowledge of the forces which create the family relationship, limit its extent and maintain its distinctiveness, we become possessed of a base of operations, to weigh and measure what they are able to do, and what they are not able to effect.

The forces of the physical world are, to some extent, controlled and modified by man, but he cannot change them essentially; whatever form they may assume under his hand, they continue to bear a strict relation to their primary forces. So man or woman, on the Adamic plane or sphere, can be trained, till a great change in the common acceptance of the term has taken place. But, on examination, they are essentially the same, and bear a strict and true relation to the above forces, and to the sphere thereof. And any attempts of the subjects of said sphere, to raise themselves out of, and beyond the power of the forces thereof, *by the aid of said forces*, must prove a nullity. Hence the formation of communities, embracing a number of families, recognizing the forces alluded to, have all died out, or

merely linger along. And so long as the primal forces remain intact, the same results will attend any attempt to establish communities having goods in common. First, because families do not coalesce. Second, communities having goods in common, *do not admit of a plurality of centers of affection.* And third, utterly reject the distinctive element. Therefore, Adamic families are incapable of forming communities having goods in common, being under the power of the forces of animal emotional life, represented by the propensities. Said forces and propensities being incapable of manifesting divine emotional life—incapable of forming a universal brotherhood, having one center of affection—God.

Seeing that there is not a kingdom recognized on earth, where the Divine emotional force predominates, and has taken the mental force and subdued the animal in man and brought forth an order of society, with law, order, and a civilization corresponding thereto, perhaps we may find a single individual who may have focalized in himself such a kingdom.

On looking over the past, we find one individual who states "That his kingdom is not of this world, and that his subjects will not fight." Here are encouraging indications. But what are the forces by which this Nazarene purposeth to create and vitalize his kingdom? He says, "Call no man on earth father." Here he abrogates the order of the earthly father—the husband, and of course the wife—the mother. Indeed, as far as his kingdom is concerned, the whole procreative order. And the reason is, "For one is your father, even He who is in Heaven"—one center of affection—God. And in his own life,

Jesus on this point, gave a practical example (see New Testament) and said, "Those who do the will of my Father who is in Heaven, the same (all humanity in that state) is my mother, sister, and brother." Here is a new relationship. His Father is in Heaven—in a heavenly sphere; and those who do the will of his Father—whose every word and act are in harmony with the Father, are also of that sphere, whether they be in a mortal body or not. Here we find that love to God is the vitalizing element, or creative force of Christ's kingdom. And love to those brought forth by that force, brings forth a universal brotherhood—the Divine order of human society. Such a kingdom will not be of the world, neither will its government stand in physical power, nor operate by force after the manner of the kingdoms of the animal man.

The germ of the Adamic family is very limited in its unfoldings. The germ—love to God, in its unfoldings embraces all humanity. And the voice of that unfolding, is ever, "Whosoever will let him come" and inherit the Divine life and the true and good flowing therefrom.

Where the life and love of God is shed abroad in human spirits, there is no need to manufacture a community having goods in common; it springs up of itself, and is the result of the internal forces of divine relationships.

Here we find focalized in Christ, first, a force to create a universal brotherhood; second, a force to destroy the organizing affinities of the Adamic relationships. Wherever two or three are gathered together in the power of these superior forces, there will be law and government, and an ultimate civil-

zation that eye hath not seen nor ear heard, neither hath it entered the heart of the Adamic man to conceive of.

In conclusion, the Divine—the Shaker Order of human society, and the Adamic, will run parallel through the ages. The latter is the boyhood, the former the true manhood of the race.

*Mt. Lebanon, N. Y.*

#### TRUE TO TRUTH.

*True be to Truth, though you serve it alone.  
 Trust to Truth always with faith never shaken;  
 Serving it, shrink not to suffer and dare;  
 Preach it and fight for it; though it be taken  
 For falsehood, for its sake all contumely dare;  
 God seems to will that the furnace should prove it,  
 Tested with fire, that its worth may be shown;  
 Put your firm faith in it, let nothing move it;  
 True be to Truth, though you serve it alone.  
 As it God speaks; as His awful voice hear it;  
 Take it, as Moses the tablets received,  
 Trusted to you still to love it and fear it,  
 Told evermore till by all men believed;  
 Be it His fiery pillar to guide you,  
 You to whose blest eyes its radiance is shown;  
 Led through the desert, whatever betide you,  
 True be to Truth, though it guide you alone.  
 Ever its prophets the world has derided,  
 Stoned first the Saints it has learned to adore;  
 Girdled in fire, true to Truth they abided,  
 Firm in the flames till they suffered no more.  
 Heroes and Saints and new Martyrs, we need them,  
 Wrong to make right and God's will to make  
 known,  
 Till tyrants are smitten and bondsmen have freedom,  
 And Truth rules the glad world, supreme and  
 alone.—W. C. Bennett.*

#### CHRIST NOT DIVIDED.

ALONZO G. HOLLISTER.

HALF truths told in the form of propositions, to sustain a theory, are sometimes more deceptive and misleading to the uncritical mind, than absolute falsehood. Because the moiety of truth they contain, like the stamp on counterfeit coin, enables them to pass unchallenged where unmixed falsehood would be rejected.

The saying that "a sect looks back to its founders, while a church looks forward," is an example of this kind. For while this is true as matter of fact, the implied inference, that one is the exclusive mark of a sect, and the other of a church, is untrue. In the ordinary application of these terms among people professing Christianity, each sect is a church, and a church may be a sect.

Even if it were not so, sects adopting the Christian name, though chiefly stationary, do look forward, and a true church, if it remain true, must look to its founders, and bear them often in mind, for no one can be a member, who is not actuated by the spirit of its founders. Hence the aforesaid saying has no value as a test of truth.

We read in "Tests of Divine Inspiration" p. 21. Every dispensation of the work of God, commenced in divine revelation, by which its foundations were laid. To support and perfect the work of each dispensation, a continued revelation was also indispensable. And whenever the gifts of the Divine Spirit ceased, a "falling away," from foundation principles; among the professors of that order, was the inevitable result. "Where there is no vision, the people perish." *Prov.*

But although a continued revelation was always necessary, by which to know the present will of God (to the living,) yet an all important principle has ever been paramount to all others, in every age of the world. And that is, an *unerring rule*, by which to judge, distinguish and know divinely inspired revelations from those which are spurious, and false. Page, 23. "The rudimental laws of each dispensation, were the rules or tests by which to judge all spiritual com-

munications" given in their respective eras.

An unerring test being an acknowledged necessity in a church which is continually advancing into the ever increasing light of truth, where can we find it more surely than in the lives and testimony of its founders and perpetuators?

A pure stream never came from a corrupt fountain, neither a pure stock from hybrid seed. The first, universally recognized criterion of truth, is its perfect oneness, from whence arises harmony, consistency and agreement. This fact lies at the basis of all true reason, and sound understanding. The gospel itself must agree with certain concepts of truth in the mind to which it is addressed, or it will not be received. It was the work of Moses and the prophets, and of Christ in his first appearing, to form a foundation in the human mind for a class of concepts that do not spring up spontaneously, nor originate in natural causes, but in revelation, and are communicated from mind to mind by spirit intelligence, or the holy spirit of Divine wisdom, whether by the agency of spirits in the body or spirits out of the body. It is the work of Christ's second appearing to build upon and increase those concepts.

Hence we cannot ignore the past altogether, without severing the trunk from the roots which nourish and keep it alive. without ignoring the wisdom, strength, and growth of the past, so far as that was growth in light and right, it forms the basis of present attainments.

May those who view the past, as a limit to all increase, or as sanctioning acknowledged error, reject with discrimination lest their light become extinguish-

ed. Increase, on a true foundation, will not conflict with, but confirm and strengthen the foundation.

Sect, from Latin *seco*, to cut off, to separate, means a party, or division, whether in philosophy or religion. It therefore implies a plurality of bodies or parties in religion, etc., separated from each other by conflicting opinions and usages, but classified under one name. Hence the so called Christian sects, Jewish sects, Mohammedan sects, are so many independent heads or parties, professedly Christian, Jewish, or Mohammedan, divided in particulars, but agreeing in some generalities.

The church or congregation of Christ, is his visible body, which, as it is raised up and sustained by Divine Power and Wisdom, can never have but one head, and is therefore indivisible. As it embraces all the interests of man in his redeemed and complete state, including all truth necessary to raise, endow, and perfect mankind in that state, it is not, and never can be a sect. For as the Apostle declares, Eph. i., 10. It is the Divine purpose in the fullness of times, to gather all things into one Christ, both the things in heaven and the things on earth, it must draw all that is salvable from every sect, being as superior to all sects, as the heavens are superior to earth.

Some twelve years ago, E. Amos Parkhurst, queried in himself. What is the body of Christ? There opened to his view, a great multitude of Shakers, disciples, perhaps a million of them together, and all were actuated and moved by the one spirit of Christ. That was the body of Christ. Well, how do they get this one spirit? How does it operate? It seemed to operate through the



nerve fluid, or nerve spirit, so that what one knows, they all know.

Again, electricity was presented as another medium of operation, for the influence proceeding from the fountain head, which must be an individual intelligence of course. This spirit began to be manifested in Jesus Christ, and can never come only through him. The work has been increasing since, and when it is perfected, such will be the body of Christ. "For though it is one body, it hath many members." This view was not to represent what is now, but what is to be when the church is perfected.

*Mt. Lebanon, N. Y.*

Osceola, Iowa. Oct. 4, 1884.

DEAR MADAM ;—I received your paper the "Manifesto"—There are people who are better than their systems of religion—the Shakers, the Quakers, and some others. I respect those people more than their opinions. We live in a free country (at least we flatter ourselves so) and none should be ostracised or persecuted on account of their religious opinions. As a general rule the most numerous and dominant sect in religion try to convert the others, and if unsuccessful, they persecute. I think the Shakers and the Quakers are both free from that intolerant spirit and so I respect them. The late D. M. Bennett and his wife once belonged to the Shakers; they were both very good people, and great credit is due to those who raised them.

I do not concur in Shakerism, nor its opposite Mormonism, nor in monastic celibacy, nor even in the present reckless marriage system and its frequent divorce,

but the serious, and almost ominous question comes up, what social relations are best to supersede the present objectionable ones? That is one of the hardest questions of today, and it calls louder and louder for reply.

Suppose all were Shakers. Depopulation would be the result. Suppose all were Mormons. The tangled relations and resultant misery would be greatly increased. Monastic celibacy is but outward show, accompanied by crime and degradation such as few would believe who have not investigated. Our present system most in vogue is full of unhappy marriages, frequent divorce, over population, poverty, crime, lunacy.

My own opinions here would not weigh as a feather's weight, and therefore need not even be glanced at.

Be assured of my kind regards, how much soever our opinions may differ.

Yours truly,

F. J. Emory.

Datavya Bharata Karyalaya, Calcutta,  
The 13, April 1884.

DEAR BROTHER ;—A. G. Hollister,

I have read your letter as also the several publications you have kindly sent me with great interest. I knew something of your brotherhood before, and I have already esteemed it highly. The end you have proposed to yourselves is a noble one. May the common father of the Hindoo and Christian prosper it, and bring it nearer to accomplishment.

The publications you have kindly sent me, I will place in the "Library" where they may be seen by thousands of Hindoos and Moslems and Christians, and where they are sure to attract attention.

I inclose a few copies of a printed

prospectus which will give you every information you desire regarding our publications.

I have great pleasure in subscribing myself a brother worker for promoting the cause of brotherhood of man.

Protap Chandra Roy.

[The following communication was taken from the Woman's Journal and we are pleased to present it to our readers as a carefully and kindly written article. Ed.]

### SHAKERISM AND WOMAN.

SINCE the appearance of "The Undiscovered Country" by Howells, there has been an unusual interest manifested by the "world's people" in the Shakers and their peculiarly spiritual life. In speaking of this novel to an Elder, he remarked that Mr. Howells had doubtless written as intelligently about his people as a person could who had drawn simply from outside observation. It is evident that the Shakers think they might be more thoroughly understood; and certainly any system can be better appreciated when studied sympathetically, and its purposes can be best known from its friends.

In whatever light Shakerism is viewed, it should be interesting to all intelligent people as a phase in the spiritual development of mankind. And if we look beyond the surface, we perceive that these people did not leave the world's selfish joys for a mere whim, but from convictions which sprang from the depths of the soul and raised them above the ordinary prejudices of life.

Shakerism is believed by its advocates to be the ultimate or second Christian church, its founder being Ann Lee, called by the Shakers, Mother Ann Lee,

and, in imitation of the early church, they hold all things in common. This Shaker Church was established more than one hundred years ago, and the basis of their system is "separation from the world, confession of sin, purity of spirit, and a united inheritance." The name "Shakers" was given them by their persecutors as a term of opprobrium, but was afterwards adopted by themselves. They are, it is seen, a strictly religious organization, and they believe that the Spirit of Christ is the same, whether revealed through a man, a woman, or a child. The gospel taught by Ann Lee is, to their minds, the manifestation of the Spirit of Christ revealed through one of the daughters of man, "A deeper work of the Christ Spirit, which was to come without sin unto salvation."

On hearing, a few weeks ago, a sermon on "Christ dual" by an able and interesting Elder,\* I was immediately struck by the progressive tendency of his remarks. As shown by him, we saw contained, in the position woman holds in the Shaker religion, an enlarged idea of faith and justice. From the worship they accord to Ann Lee, and their faith in her "renewed revelation," springs a decided tendency to respect the higher claims of woman. This extends itself into practical life, and makes them believers in the highest development of the intellect and soul of woman, and perceivers of the need of the woman element in politics as in religion, in public as in private life. Being a comparatively new organization, they have neither the prejudices nor the infirmities of age, and their eyes are not dazzled by the new light of philosophy.

\* Elder John B. Vance, of Alfred, Me.

That which is most interesting is the fact that back of their belief in the regeneration of mankind by Mother Ann Lee rises the great shadow of progress. There may be little in the quiet life of the Shakers to furnish material for history, but to the contemplative mind their life must certainly afford food for thought. In their devotion to charities, in their renunciation of all personal claim on the world's riches, and in their life of celibacy will be seen strong aspirations towards a spiritual existence. These people endeavor to live according to the strict teachings of Christ and Ann Lee, and their life of devotion and sacrifice would seem to indicate that they come very much nearer "practicing what they preach" than humanity has generally succeeded in doing.

Visiting their Sunday services, one is immediately impressed by their earnestness and fervor, so much so that their peculiar mode of worship, their dance and song, does not intrude upon your notice as you supposed so unusual a service would. On the contrary, you find yourself wondering why all worship is not conducted in this manner—such is the harmony of song, movement, and dress.

A picture of a band of Shakers chanting their precious tunes while marching to the slow, devotional music, and moving their upturned hands in gentle measure, is one not soon to be forgotten. Notwithstanding their reputation as ascetics, these people are decidedly social and genial, especially when among friends or people interested in their work. They are unusually intelligent as regards the questions of the day, and exceedingly interesting in conversation. But above all, there is in the society of the more intelligent of these people an irre-

sistible something—a powerful charm, emanating no doubt from their life of high resolve, a life where individuality is forgotten in the pursuit of truth. For this reason it is true, that although the Shakers may be seemingly limited in scope, local in their influence, and small as regards numbers, yet the ideas they have evoked will be inextinguishable. The seeds they have planted, the truths they have felt, must pursue and agitate mankind. They have declared in the loftiest way for the higher claims of woman, and this spirit will assert itself in spite of all reactions.

No man, or school of men, can grasp all truth, but every intermediate modification supplies some link in the vast chain. The impulse the Shakers have given to the world is a spiritual impulse, and in it is contained the "prophecy of better things."—ZULEIKA.

#### ASPIRATION.

CALVIN G. REED.

"How lovely are thy dwellings fair  
O Lord of host, how dear  
The pleasant tabernacles are  
When thou dost dwell so near!"  
—*Milton.*

YE messengers celestial  
Dwelling in omniscient light  
Of God's effulgent glory,  
Peerless, incandescent, bright;  
While on your heavenly mission,  
Of a pure, unfathomed love,  
To point the denizens of earth  
To noonday spheres above;—  
O, shed upon our vision,  
Beauties of the world unseen,  
Where living powers, real,  
Beautiful, august, serene,  
Pervade the amplitude  
Of the ethereal, boundless space,  
With glorious, rich profusion,  
Of true happiness and grace.  
For these my soul lured upward,



Welling, gushing with desire,  
 Would revel in the grand,  
 Substantial fullness, of these higher,  
 Pure, sublimated, hallowed,  
 Love directed spheres of bliss,  
 Eliminated from the  
 Errors and weaknesses of this;  
 Its crudeness, darkness, dangers,  
 Misconceptions of the truth,  
 And cumulative foibles  
 Of the era of our youth;  
 With every machination  
 Which would twine around the soul,  
 To dim its keen perceptions  
 And its higher powers control;  
 And turn its aspirations  
 From heavenly truths sublime,  
 To seek its inspirations  
 In venal sense and time.  
 Ye gracious powers eternal,  
 Of the glorious life divine,  
 That with such God-like spirit,  
 Heav'nward ye so nobly bear  
 Each honest, anxious, toiling  
 Pilgrim, toward your realm so fair,  
 Dip your elysian pen in  
 Your imperial, cloudless light,  
 And on the tablets of our  
 Deathless understandings write,—  
 Or photograph, with brilliant tints  
 Of your empyrean sky,  
 And all the blended glories  
 Of your matchless home on high,  
 Upon the spotless canvass—  
 The pure, eternal, sacred roll,  
 The clear unblemished picture  
 Of the bright perfected soul,  
 Just heir of fadeless glory  
 Within God's central zone,  
 Where nought but white robed angels  
 Can circle round His throne.  
 I long to feel the pulsing  
 Of this ceaseless flow of love,  
 Course onward in my veinlets  
 Perpetually to move;  
 Uniting me more surely  
 With the life that's good and pure,  
 And the rich celestial graces  
 Which true happiness ensure.  
 I seek a pure relation  
 With the noble and the true,  
 Freed from the wild commotion

That so often meets the view  
 Disturbing and corroding  
 The peace and sweet communion  
 Which should be so abiding  
 A nucleus of our union.  
 I seek elimination  
 From opinionated clamor,  
 And all the vileful frenzy  
 Of wild theologic glamour.  
 I seek a pure religion  
 Worthy of the realms above,  
 Where brethren dwell together  
 In pure harmony and love.  
 Where each with each is striving  
 For the truth, eternal, pure;  
 In kindliness of feeling,  
 And the love that will endure.  
 I long to see the era,  
 Which the prophet's wise foretold,  
 When man shall work by Reason,—  
 Not by tyrant fear controlled.  
 When swords and spears are beaten  
 Into implements of peace;  
 And war and tumult banished  
 By the perfect reign of Peace.  
 When man hails not his brother,  
 Saying, come and learn of me!  
 For then shall the Instructor,  
 Be the God of Liberty.  
*Mt. Lebanon, N. Y.*

What would become of the world if all mankind accepted  
 the life of the Shakers?

JOSEPH WOODS.

THE above question is often asked by  
 those not of us: they profess to be  
 alarmed, lest the human race will be-  
 come extinct, because a few individuals  
 are called of God to the gospel of Jesus  
 Christ; and realizing as did Paul, that  
 they are numbered with those upon whom  
 the ends of the world have come.  
 What these ends are, James informs us,  
 in the fourth chapter, and first verse.

These are making an end of sin by  
 the sacrifice of themselves, holy, accept-  
 able unto God, which, is our reasonable

service. Jesus said, "Behold I make all things new." If any man be in Christ, he is a new creature, old things have passed away. The old generative order of the first Adam has passed away with a great noise, and the elements in which the natural man delights will melt with fervent heat. The earth and the works therein shall be burned, and a new heaven and a new earth is created wherein dwelleth righteousness.

Our God is a consuming fire, a fire that shall try every man's work of what sort it is. Other foundation can no man lay, than that is laid, which is Jesus Christ. If any man build upon this foundation of any other material than after the example of Jesus Christ, it will be a waste of time and labor, and according to the text, must be burned. One of the prophets speaks of a time when the inhabitants of the world will be burned, and but few men left. That does not seem very flattering to those who are so anxious that the earth should be peopled.

It may be the time of which the Lord says, "A fire is kindled in mine anger and it shall burn unto the lowest hell and shall consume the earth, with her increase and set on fire the foundations of the mountains.\*"

Possibly the querists might mitigate their fears by giving attention to what Jesus said: "Strive to enter in at the strait gate, for strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; wide is the

gate and broad is the road that leadeth to destruction and many there be which go in thereat." So many, even, that we do not apprehend any immediate danger that the world will be depopulated, excepting by causes to which we shall refer.

We now ask. What will become of the world if it continues to pursue its present licentious course for a few more generations? According to the reports of the press and of eminent physicians there are many of the earth's inhabitants at the present time so degenerated by licentiousness that it would be impossible for them to replenish the earth, their professed belief in the command given to Adam, to the contrary, notwithstanding.

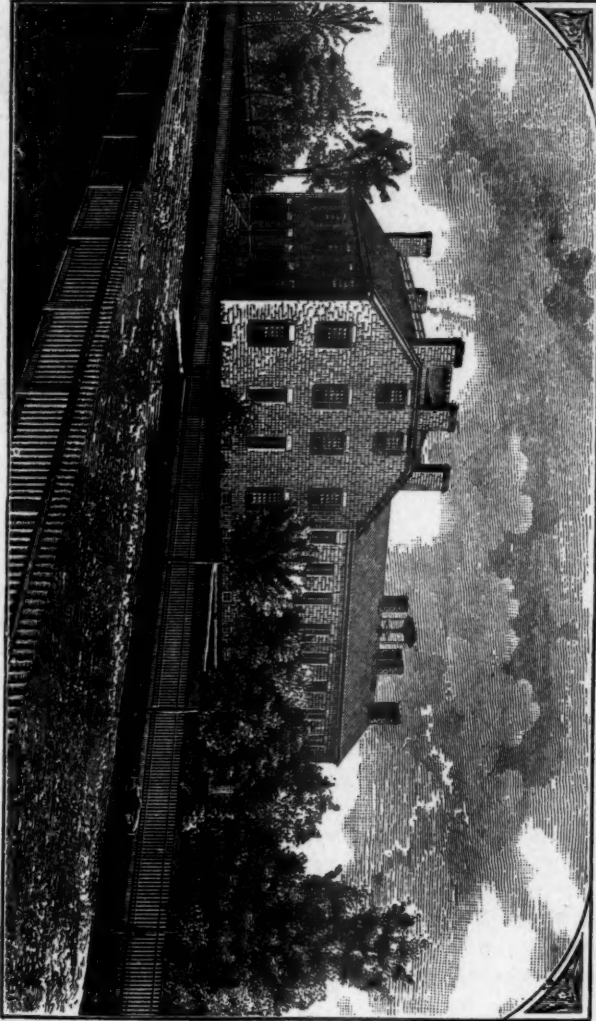
Again, we ask. What is to become of the world if the inhabitants continue to go to war? The last war of this republic which some call civil, but which we call very uncivil, sacrificed a million of lives, and now we have word from Egypt of many thousands of her subjects having been slain in the war with the false prophet. Is all this no cause for alarm lest the world should run out? "From whence comes wars and fightings?" Read what the apostle says on this subject in the fourth chapter of James.

*Canterbury, N. H.*

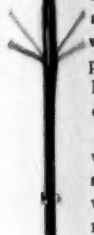
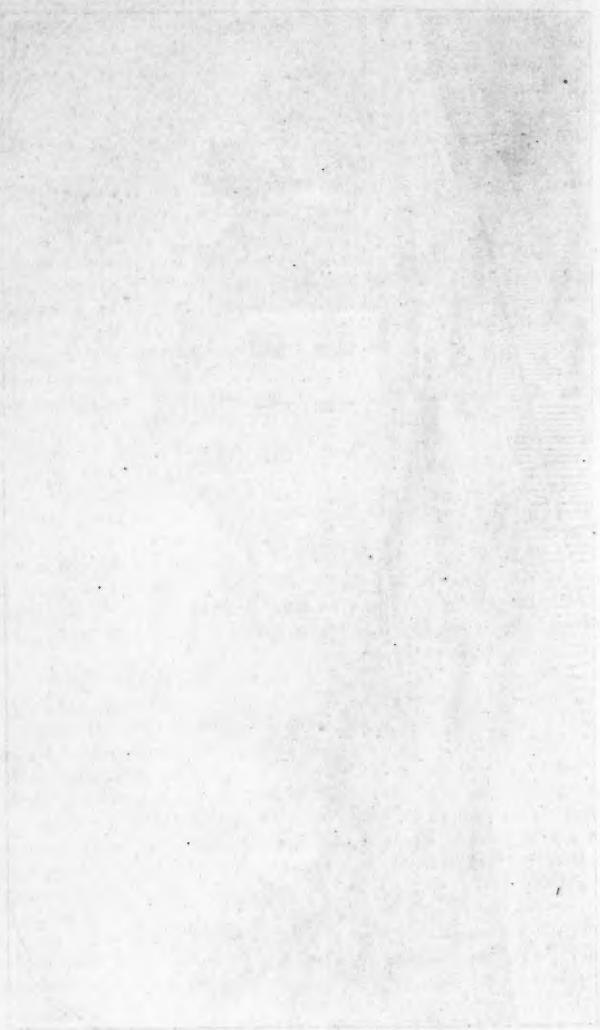
#### REFLECTION.

SHALL earthly wants prevail  
Above the spirits need,  
Or shall we trust our God  
The earthly last, to feed?  
Seek first my kingdom pure,  
All things thereto I'll add,  
We quote a promise sure  
As given of our God.—*M. W.*

\* Hell, the lowest, unhappy state of mankind. Earth with her increase, is the natural generative order of man. Foundations of the mountains, are characters which the world look up to as great and mighty men; lofty in their imaginations, self exalted.



Our Home at Pleasant Hill, Ky.



U  
fr  
al  
ri  
to  
h  
m  
b  
T  
a  
t  
a  
w  
p  
l  
C  
  
v  
a  
v  
r  
  
C  
L  
L  
v  
s  
  
L  
v  
C  
v  
s  
C  
s

## ISSACHAR BATES.—NO. 5.

BY H. C. BLINN.

At the time the community was formed at Union Village the Believers suffered much from the hands of cruel persecutors. It really does seem that when a man turns from righteousness, that God does give him over to a reprobate mind to do what at other times he would be ashamed to do. Instead of a man of reason he becomes more like a wild beast, and destroys all he can find in the way. These evil minded persons would come time after time and break the glass in the windows, throw down the fences, cut down the orchards and even set fire to the buildings. Those who may, at this date, make a visit to the peace loving Shakers of Union Village would hardly suppose that they were obliged to purchase their home amidst such cruelties.

In 1806 Benjamin, Issachar and Richard visited Kentucky and held meetings in the several places where the Believers lived, and were blessed by additional numbers being ready to accept the word of faith.

In June 1806 Peter Pease, Samuel Turner, Constant Mosely, Eldress Ruth Farrington, Lucy Smith, Molly Goodrich, Ruth Darrow, Martha Sanford and Prudence Farrington were sent from the Society at New Lebanon to assist the western Believers.

The missionary work still continued and Issachar enjoyed his new home but a few weeks at a time. With Richard or Malcham, or Matthew or at times with all of them he would leave home for two and three months, and hold meetings in many parts of Ohio, Kentucky, Indiana and Illinois. The work of evangelizing continued very active till 1811 and the societies of Ohio and Kentucky were formed into a covenantal order.

While in Indiana Issachar called to see Gov. Harrison, and to inform him that the Believers had been preaching their faith in Busro, "and we want," said Issachar, "to know if there are any laws in this territory to protect the people." "The same law said the Governor that there is in any of the United States. You have a right to preach your faith, and any one has a right to embrace it. So you need not fear, I will protect you."

After this they had no need to fear as the Governor became their friend. On their second visit to Busro they were at the mercy of a mob of twelve men. "They had ropes with which they intended to bind us. The leader stepped forward and said. Come, prepare yourselves to move.

Move where? said I.

Out of this Country, and we intend to fix you.

Well, said I, have you any precept?

Yes, precept enough for you.

You must show it, said I.

With an oath he commanded us to get on our horses, for, said he, you shall go.

Well, said I, we shall not go with a mob.

Another of the gang then spoke.

If you don't go and get your horses, I will get them, for you shall go, so where are they?

In Berry's stable, but if you get them we shall not get on them.

Well, then we will put you on.

And we shall get off again

Then we will tie you on.

But you will have a hard job of it before you get through.

By this time some of the mob were laughing, and said, 'Come let us go.' So they started, but looked back, to say, If you ain't gone before Saturday night, you shall go dead or alive.

Very well, said I.

Saturday was muster day, and we expected some of them would come to our place intoxicated and perhaps trouble us. We informed the Governor of the affair and on Sabbath morning he sent a magistrate and another officer and they prevented any disturbance."

It would seem that Issachar was somewhat skilled in mason work as he helped the Brethren at Pleasant Hill in building some chimneys and in doing other brick work.

From 1801 to 1811 Issachar kept an account of the distance he traveled, and although most of these he walked, the sum reached not less than 38,000 miles.

On Issachar's return to Union Village, he was asked to go to Busro and again assist the Believers in that place. "It was a long and wearisome journey of not less than 240 miles. For 150 miles of this distance there was not a house nor a cabin to be seen, and for m



it was water, water, water, with no bridges and we were compelled to cross the rivers by wading or swimming.

My companion on this trip was good brother John Knox. He had a small sum of money committed to his charge, and it was my privilege to act as his guard and protect him from the robbers. We, however, made a safe passage through that wild and wicked world, and were gladly received by our gospel friends."

Issachar relates the incidents of one journey from Union Village to Busro when the party consisted of Elder Benjamin Youngs, Richard McNemar and himself. They left Union Village on the 16th of January 1809, with provisions for five days but were compelled to make it hold out for sixteen. In some of the rivers the ice had already broken up and the banks overflowed so that they were detained much beyond what they had anticipated.

This journey was made on foot as Issachar says there was neither track of man nor beast through the forests. They were five days in reaching the Indiana line on account of the floods and floating ice of Laughrey's creek. Each had his staff and knap-sack with an extra blanket for use at night. For several days they were obliged to wade through the mud of the marshy flats or river bottoms, while water fell from the clouds without measure.

They were, however, men that trusted in the mercy and protection of God and He kindly led them through all dangers in a marvelous manner. They believed in prayer, and fervently and effectually, on their knees, in that wilderness they sought the kind care of an over-ruling Providence.

They were obliged to encamp for a few days on the banks of one stream that was not less than six miles in extent, as the ice was too thin to support them. On the third day they ventured on this dangerous passage and were frequently wading in the water where it was not less than three feet deep. They were finally obliged to build a raft in order to make a safe passage across the Mushakitak river. Near this stream they found a part of a wild turkey that the foxes had killed. This they dressed and smoked and then enjoyed one de-

licious meal. On reaching White River they found that also filled with floating ice but fortunately obtained a good canoe and a man to assist them in crossing the river. At the house of this friendly guide they were also able to obtain some additional food which they ate in humble thankfulness. Having crossed this river in safety they made a journey of one day and reached a "fork" of the same stream which had also overflowed its banks and was now not less than two and one half miles wide. This was the last flooded passage which they must make but their feet were badly swollen, from severe exposure and they were obliged to wade through the snow and ice without shoes. After reaching the dry land once more they obtained some Indian moccasins which afforded them much comfort so that on the remainder of the journey, some thirty miles, they renewed their strength and reached their friends in Busro in a very comfortable condition.

(TO BE CONTINUED.)

#### DECORATION.

WILLIAM WIRT SIKES.

DECORATION is a duty every one should well discharge,  
But when done upon the surface it should e'er be  
done at large!

Number one is of important consequence  
in most men's eyes.

Some think man's a God-like being,  
Some that he's a show worth seeing,  
And just there the difference lies.

I believe in cultivating God's demense around  
us spread,

And in decorating human beings at the heart and in  
the head.

There is where your decoration is not vain and false  
and weak;

In the heart that beats with beauty, in the head that's  
prompt in duty,

There for fine things I would seek.

Decorate the souls God gave us,  
clothe our mortal frames with graces,

Knowing that true worth and beauty  
shines in costumes less than faces.

Decorate our minds and make them  
centers where loved virtues meet,

Leaving decorated clothing

To the fallen creatures roving  
Homeless, graceless, lives of loathing  
In the gaudight on the streets.

—Life Illustrated.

## TRUE RELIGIOUS EDUCATION.

CONSCIOUS of the immense power of the religious sentiments in the human mind, and of the impossibility of separating them without violence from their vital union with the moralities, I have all along felt that the plan of excluding religion from education was inherently a defective one, which could not continue to hold its place against the assaults of reason and truth. In the past position of the question, it was best which could be followed, and was defensible as the smallest of several evils among which society was compelled to choose. As such I still advocate and defend it; but I think it important that it should be defended and advocated on its true grounds, and not as in itself proper and desirable. Instead, therefore, of recommending the separation of secular from religious instruction, as in themselves distinct, I would adopt the true grounds, and in answer to the wish of some to make all education religious, say: Yes, I agree with you entirely that all education must be based on religion and that the authority of God should be recognized by us all as the only infallible standard in everything; but that we may know what we are talking about, let us understand distinctly what each of us means by religion. Standing on such a basis, we cannot be shaken by either Jew or Gentile, Calvinist or Lutheran. Then comes the discussion, What is religion? A, says it is a code embracing, suppose, ten principles in all. On examination B, C, and D find that, say, eight of these refer to practical matters directly influencing conduct and character, and that they approve of them as true; but each affirms that the remaining two are church dogmas, untrue, dangerous to salvation and deserving of all reprobation. For these B proposes to substitute other two, but is, in his turn, voted wrong by A, C, and D. The latter two follow with their substitutes, and are each condemned; all, meanwhile, admitting the eight practical principles to be sound and necessary to happiness. Here it is plain that if the children of all are to attend the same school a compromise must take place; and while all agree to leave out the two articles, they may cordially unite in

teaching the remaining eight, and in endeavoring to insure their recognition by the pupils as their best guides and as indispensable links in that religious chain which binds them to their Creator and imposes upon them the primary duty of seeking to know and do His will in all things. This done, let the parents and priests teach what they deem truth on the two disputed points, in addition to the religious principles thus daily and hourly inculcated and brought into practice among both teachers and pupils.

It may be said that this is what is done already. But there is a difference. At present the line of separation between religious and secular education is drawn sharply, and in the school the pupil is not taught that the natural arrangements he studies or sees in play around him have been devised by Divine Wisdom for his guidance and happiness, nor are his feelings interested in securing obedience and gratitude to God as a moral and religious duty in return. The arrangements of nature are taught simply as "knowledge" coming from nobody, and leading only to worldly advantage, not personal happiness. Religion again is taught not as the complement of that knowledge, leading the mind back to God and bearing at every moment on our welfare, but as a something apart, which does not dovetail with our conduct or duties. In short, the prominent idea in the minds of both teachers and taught, under the present national system, is, that secular knowledge and religion are distinct, and have no natural connection; and hence neither exercise its legitimate influence.

But the result will be different if it be recognized universally that, taught as it ought to be, all the knowledge conveyed is inherently religious, and calculated, necessarily to bring the creature and the Creator into more immediate contact, and to develop feelings of love, admiration, reverence, and submission to the Divine will. Let it be proclaimed and understood that the inevitable tendency of knowledge is to lead the mind to the Creator, and that wherever it is taught without this result there is and must be a defect of method, or a fault in the teacher, which ought instantly to be remedied. Let it be proclaimed to the four corners of the earth, that education,

rightly conducted, is religious in the highest degree, although embracing none of the tenets peculiar to sects or parties, and that a "godless education" is a contradiction and a moral impossibility. It would be as logical to speak of a solar light without a sun. Every truth, moral, physical, or religious, springs from, and leads directly to, God; and no truth can be taught, the legitimate tendency of which is to turn us away from God.

Instead, therefore, of giving in to the opponents of national education, and admitting a real separation between secular and religious knowledge, I would proclaim it as the highest recommendation of secular knowledge that it is inherently religious, and that the opponents are inflicting an enormous evil on society by preventing philosophers and teachers from studying and expounding its religious bearings. If this were done it would lay the odium at the right door, and show that the sticklers for exclusive church-education are the real authors of "a gigantic scheme of godless education," in attaching such importance to their own peculiar tenets on certain abstract points; that rather than yield the right of conscience to others, they are willing to consign society at large to an absolute ignorance of the ways of God as exhibited in the world in which He has placed them, and to all the misery, temporal or eternal, certain to result from that ignorance.

It must be admitted that, as at present taught, much of our knowledge is not religious; but this is an unnatural and avoidable, not a necessary evil, and it has arisen, in a great measure, from the denunciations of the party opposed to the diffusion of education. By stigmatizing as infidel and godless whatever knowledge was not conjoined with their own peculiar creed, they deterred men from touching upon or following out the religious aspects of knowledge; and if they be allowed to maintain longer the wall of separation they have erected, the result will continue to be the same as in times past. The only way to meet them is to turn the tables and denounce them as the obstructors and enemies of religious education, because they refuse to allow any exposition of the Divine wisdom and arrangements and will which does not also assume the equal infallibility and importance

of their interpretation of His written wisdom and ways. This is a tyranny to which human reason can not continue to submit, and the sooner they are put on the defensive the better.

Science is, in its very essence, so inherently religious, and leads back so directly to God at every step, and to His will as the rule of our happiness, that nothing would be easier or more delightful or more practically improving to human character and conduct than to exhibit even its minutest details as the emanations of the Divine wisdom, and their indications as those of the Divine will for our guidance. In a well-conducted school-room or college-hall, the religious sentiments might be nourished with the choicest food *para passu* with every advance in intellectual knowledge. The constant practice of exhibiting the Deity in every arrangement would cultivate habitually that devotional reverence and obedience to His will which are now inculcated only at stated times, and apart from everything naturally calculated to excite them. So far from education or knowledge proving hostile to the growth of religion in the minds of the young, they would in truth constitute its most solid foundation, and best prepare the soil for the seed to be afterward sown by the parent and priest, who would then receive from school a really religious child fashioned to their hands, instead of being, as now, presented only with the stony soil and the rebellious heart.

The practical inference from all this is, that while we continue to advocate the exclusion of sectarianism of every hue from our educational institutions, we are so far from wishing to exclude religion itself, that our chief desire is to see all education rendered much more religious than it has ever been or ever can be under the present system. To make religion bear its proper fruit, it must become a part and parcel of every-day life. It must, in fact, be mixed up with all we think, feel, and do; and if science were taught as it ought to be, it would be felt to lead to this, not only without effort but necessarily. God is the creator and arranger of all things; and wherever we point out a use and pre-arranged design we necessarily point to Him. If we can then show that the design

has a benevolent purpose, and that its neglect leads to suffering, we thereby necessarily exhibit the loving-kindness of God and recognize it even in our suffering. If we next point out harmony between apparently unconnected relations, and show how all bear on one common end, we necessarily give evidence of a wisdom, omniscience, and power, calculated to gratify, in the highest degree, our sentiments of wonder, reverence, and admiration. If we familiarize the mind with the order and laws of God's providence and their beneficent ends as rules for our conduct, the very reverence thereby excited will prompt to submission—systematic submission because cheerful and confiding—to His will as our surest trust.

Here, then, is the legitimate field for the daily, hourly, and unremitting exercise of the religious feelings in the ordinary life of man, and for the exercise of that true, vivifying, practical religion which sees God in all things, lives in His presence and delights in fulfilling His will.—From the "*Life and correspondence of Andrew Combe. M. D.*" In *Phrenological Journal*.

#### SEED-TIME AND HARVEST.

HARRIET J. SHEPARD.

In cloudy, cold November, when the rain falls, and the bleak wind blows, the farmer scatters seed over the fields. A very unpleasant time he must have, but the satisfaction of knowing that it is done probably affords him much pleasure. The grain lies for many months in grave like furrows, beneath the frosty air, the curling mist and weeping skies, or buried in the snows, or bare to every wind. It grows in spite of thunder, rain, of cloud and blast, and beds of snow.

Every roaring tempest strengthens it. Anon a kindlier season shines, warmth and light, the Spring's soft signs dispels the frosty air; and the grain in delicate green spring up enchantingly. This brings to the mind the sublimity, grandeur, wisdom and goodness of God; and inspires the soul with reverence and gratitude to the giver of all good.

The sunny months pass swiftly by;—The

full grown ear is soon matured, and as the harvest approaches, the farmer prepares his implement for cutting the grain; then we behold the rich sheaves rearing their heads over the joyous landscape.—Sown in cold dreary weather; reaped in heat of summer days; so in the dark and marvelous ways of destiny are the works of men.—Grief, frustrations, procrastinations and sometimes prostration for a time, like tempests that soften the grain, must prove the aspirants claim, and every virtuous, worthy endeavor of the heart. In the breath of contempt, the tempest of malignity, the obscurity of hope, long delayed; when all around shows desolate, the good deeds we have done must slumber. Let us patiently toil,—suffer quietly,—be calm, be not in haste, our good deeds shall be made manifest. Though much perplexity and toil is endured before the harvest is complete that which was sown in cold dreary weather will bloom and mature in the warmth of Summer. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Ps. l., 15. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Ps. xxxiv., 19.—See also John xvi., 24. Let us be brave to work, firm and constant to endure.

"Wait on the Lord: Be of good courage and he shall strengthen thy heart: Wait, I say, on the Lord." Ps. xxvii., 14. "Him that cometh to me I will in no wise cast out." John, vi., 37. See John vi., 35. The soul that is honest and faithful will obtain the blessing of God. "Blessed are they that do hunger and thirst after righteousness for they shall be filled." Matt. v., 6.

North Union, Ohio.

#### GUIDING STAR.

DURR we find the guiding star,  
Without which we are lost  
To selfish ease or joys afar  
From duty's honored post.

If all our friends should fail to guide  
Our footsteps in the right,  
With conscious duty at our side  
We still can see the light.—M. W.

## THE MANIFESTO. DECEMBER, 1884.

### NOTES.

THERE is no reason why we should not be interested in the progressive movement of all religious bodies. All may have qualities well worthy of attention. We have not yet reached the place where we have become so very good that we have no need to change. Indeed, we are "ever changing, ever aiming toward a higher, better life."

Only a few centuries in the past and the religious mind of man was exercised very differently from what it is at present. It was then one dominant church, one dominant creed, but as the world moved in civil liberty, so the people moved in religious liberty. Persecution and intolerance gave place to reason, and man began more fully to have a tender regard for his brother man, and the old creed is made to harmonize with this friendly feeling.

Fortunately, the Shaker Church has never been bound or fettered by a man-made creed and consequently we have no anxiety about an anticipated change of foundational doctrine. Creeds may be serviceable for those churches that are not able to be maintained without them, and yet a church may so far outgrow its creed, its forms and ceremonies, that they all become to a progressive mind, mere lessons of words. These all belong to the dead past, instead of the living present, when "those who worship God shall worship Him in spirit and in truth;" and yet a change in a document that boasts of its almost divine authority, is very difficult to make.

The Congregationalists, however, are

on the march toward a better day, as they find that their old creed "is outworn and does not express the living faith of the present age." Like sensible men they have rebuilt it to meet the demands of the church as it now is. The step taken by this church may be profitable to others. Old forms, old creeds and old names must give place to those more in harmony with the advanced thought of the age and more expressive of the real work they are expected to accomplish.

The Congregationalists have certainly moved forward, and on this account, the subject becomes interesting for all religionists. To lay aside, so carefully, those doctrinal points, which the first reformers thought to be essential for the salvation of the soul, and which had for so many years decided the fate of thousands of poor mortals, is truly wonderful. A heaven that was not obtained through the doctrine of fore-ordination and election would have been a sorry place for those religious battle axes of the seventeenth and eighteenth centuries. Calvin, Luther, Knox and even Edwards might look on with astonishment at the indifference of the present generation, as may many others that have "fought the good fight and kept the faith."

The liberal form which has been accepted by the writers of the revision of the New Testament, is like the leaven in the "measures of meal," and may have a tendency to influence very extensively the religious thought of all who are interested in this absorbing subject. In this creed of the church the Holy Spirit has taken the place of the Holy Ghost, and this change comes, also, from the leaven of the revision. The mystical doctrine of the Trinity, which no one can



comprehend, is touched with so much care that it only waits for another advance step when it will wholly fade from sight.

We would urge the study of the revision as it is a decided improvement upon the old English version and illustrates many things in a much better light.

**ACKNOWLEDGEMENT.** Through the kindness of our Friend Hamilton Arnot of Patterson, N. J. the Manifesto is made the recipient of the sum of three dollars for free distribution.

## Sanitary.

### OUR TEETH.

THEY decay. Hence unseemly mouths, bad breath, imperfect mastication. Everybody regrets it. What is the cause? I reply, *want of cleanliness.* A clean tooth never decays. The mouth is a warm place, 98 degrees. Particles of meat between the teeth soon decompose. Gums and teeth must suffer.

Perfect cleanliness will preserve the teeth to old age. How shall it be secured? Use a quill pick, and rinse the mouth after eating; brush and castile soap every morning; the brush with simple water on going to bed. Bestow this trifling care upon your precious teeth, and you will keep them and ruin the dentists. Neglect it, and you will be sorry all your lives. Children forget. Watch them. The first teeth determine the character of the second set. Give them equal care.

Sugar, acid, saleratus and hot things are nothing when compared with food decomposing between the teeth. Mercurialization may loosen the teeth, long use wear them out, but *keep them clean and they will never decay.* This advice is worth thousands of dollars to every boy and girl. Books have been written on the subject. This brief article contains all that is essential.

Never have a tooth taken out if it be possi-

ble to have it filled. The loss of a single jaw-tooth will not only give the cheek a sunken appearance, but it will prevent the proper mastication of the food, and this is a long step toward dyspepsia, with its train of evils. —Selected.

### A SIMPLE REMEDY.

THERE is no remedy of such general application, and none so easily attainable, as water; and yet nine persons in ten will pass by it in an emergency to seek for something of far less efficiency.

There are but few cases of illness where water should not occupy the highest place as a remedial agent.

A strip of flannel or a napkin folded lengthwise, and dipped in hot water and wrung out, and then applied around the neck of a child that has croup, will usually bring relief in ten minutes.

A towel folded several times, and dipped in hot water and quickly wrung and applied over the seat of the pain in toothache or neuralgia, will generally afford prompt relief. This treatment in colic works almost like magic. I have seen cases that have resisted other treatment for hours yield to this in ten minutes. There is nothing that will so promptly cut short a congestion of the lungs, sore throat, or rheumatism, as hot water when applied promptly and thoroughly.

Pieces of cotton batting dipped in hot water, and kept applied to old sores or new, cuts, bruises or sprains, is the treatment now generally adopted in hospitals. I have seen a sprained ankle cured in an hour by showering it with hot water, poured from a height of three feet.

Tepid water acts promptly as an emetic; and hot water taken freely half an hour before bed time is the best of cathartics in cases of constipation, while it has a most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to the diet, will cure any curable case of dyspepsia.

Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck.

It is an excellent plan to record facts like these in a note book, which should be always at hand when wanted. In the anxiety caused by accidents or sudden illness in the family, one becomes confused and is not apt to remember quickly what should be done; hence there may be prolonged and unnecessary suffering before proper remedies are applied.

—*Hall's Journal of Health.*

#### THE TURNIP SEED. OUR FRIEND'S STORY.

MARTHA J. ANDERSON.

AN aged man called at a farmer's home one midsummer's day and, after taking some needful refreshment from his hospitable board, timidly asked the good man of the house if he would be willing to hire him, his food, clothes and lodging being the stipulated price of his work.

His proffered services were accepted for the season, and he was duly initiated into his daily round of labor. To till the fields was his greatest pleasure, but he must go about it in his own peculiar way; so he at once procured half a pound of Turnip seed; and there was a query in the minds of the people as to the method of disposal; he said not a word; quietly placing the package in his ample pocket, he went his way with a good purpose in view. In the vacant spots over the fields, and between the growing crops, some seeds were planted. When the ripened ears of corn were plucked, he pulled up the stalks and every little hillock received a liberal supply; and when the early potatoes were dug and gathered he failed not to scatter the seed where they had grown. So day after day the sowing went faithfully on. Always carrying the seed with him, he did not fail to use it at the right time, and in suitable places. If it had been laid on a shelf, or shut up in a chest, out of his sight even for a day, he might have missed some golden opportunity for using it.

The seed sprang up and the plants grew apace expanding their roots in the rich mellow soil, and lo! when the late Autumn days revealed the garnered stores of the wealth-laden season, the master found his ample barn floor covered with fine turnips, they had

cost him nothing, but were the fruit of an old man's patient industry, there was a bountiful supply for himself and neighbors; he was well pleased. and his aged laborer proved himself worthy of more than his meagre wages.

From this little incident I have learned a lasting lesson. It is, always to carry with me good seed to scatter along the barren ways of life. There is not a day that passes which may not afford abundant opportunity for sowing the same. We meet with desolate hearts, in which every green thing seems withered, drop there the seeds of love and kindness. There are lives blighted by sin, on whose sterile soil, it would seem, no plant of virtue could thrive, stir the underground of feeling, spread the seeds of purity and truth, ask the good angels to water them, and they will not be wholly lost.

Speak tender, hopeful, loving and sympathetic words to the weary and care-worn.

Give encouragement, strength and wisdom to those who have gone astray from paths of right. O, there are a thousand ways in which we may do good, if we have only the will to do it. I find that this disposition grows by cultivation, and it creates a world of happiness for its possessor.

Do not let us grow cold, selfish, and cynical; but, let our souls expand with true Christ-love, this will meet all human needs. The warm tide of heart-feeling, welling up to the lips in persuasive utterance, is more potent to uplift humanity, than all the cold philosophies of the merely intellectual man and woman.

So let us bear with us the good seed of righteousness and truth, scattering as we go; and, like the aged husbandman we shall see, if not in time, in our Heavenly Parent's gardens, the ripened fruit thereof.

*Mt. Lebanon, N. Y.*

Washingtonville, Pa.

Oct. 11, 1884.

BELoved ELdRESS ANTOINETTE;—I have been reading your excellent communication in the "Manifesto" for August last, to a "Sister Mary," in which you ask, "How can we (Zion) direct our efforts and use our ability in a spiritual and temporal point of view

to the best advantage, in building up and sustaining the one great cause, for which we have pledged our all etc."

If an "outsider's" opinion is of any value I would say by continuing steadfast in the faith wherunto you are called in the Gospel. Giving no rest to that spirit of indulgence which clamors to be "let alone," which is at ease in Zion all the time. Thousands, like myself bless your testimony.

Frederic Heaton.

### THE BRIDGE OF PRAYER.

THE bridge of prayer, from heavenly height suspended  
Unites the earth with spirit realms in space;  
The interests of those separate worlds are blended  
For those whose feet turn often toward that place.

In troubled nights of sorrow and repining,  
When joy and hope seem sunk in dark despair,  
We still may see, above the shadows shining,  
The gleaming archway of the bridge of prayer,  
From that fair height our souls may lean and listen  
To sounds of music from the farther shore,  
And through the vapors sometimes dear eyes glisten  
Of loved ones who have hastened on before.

And angels come from their celestial city  
And meet us half way on the bridge of prayer;  
God sends them forth, full of divinest pity,  
To strengthen us for burdens we must bear.

O you, whose feet walk in some shadowed by-way  
Far from the scenes of pleasure and delight,  
Still free for you hangs this celestial highway,  
Where heavenly glories dawn upon the sight.

And common paths glow with a grace supernal,  
And happiness walks hand in hand with care,  
And faith becomes a knowledge fixed, eternal,  
For those who often seek the bridge of prayer.

—Ella Wheeler.

### SCHOOLS.

ACCORDING to *The Evening Wisconsin*, of Milwaukee, the public schools of that city are complained of as having a tendency to make the pupils despise manual labor. "Very few boys," it says, "enter the mechanical trades when their school course is completed. Many of them, moved by the false idea that labor with the hands is not respectable, go into the already overcrowded professions. Others take up clerkships which lead to nothing better. Both these classes can hope to receive for their services as a rule no more than a

scanty pittance. Meantime the more lucrative and equally honorable places in the workshops, it is complained, are being filled by foreign workmen. To remedy this alleged evil the introduction of a system of industrial training in the schools is demanded."

Is not that true as scripture with the whole Public School system of the United States? It was established coeval with Slavery. Slavery made labor dishonorable, unpopular. The Slave system is abolished, and the Public Schools should now teach morality, industry and Physiology. Let every child be instructed in some form of manual labor by which they could earn a living, be taught how to gain and maintain good health, and then morality will not be among the lost Arts, and the professional Office seekers and Tramps will disappear together.—F. W. Evans.

### THE CORN AND THE LILIES.

SAID the Corn to the Lilies,  
"Press not near my feet.  
You are only lilies,  
Neither Corn nor Wheat;  
Does one earn a living  
Just by being sweet?"

Naught answered the Lilies,  
Neither yea nor nay,  
Only they grew sweeter  
All the livelong day,  
And at last the Teacher  
Chanced to come that way.

While His tired disciples  
Rested at His feet,  
And the proud Corn rustled,  
Bidding them to eat,  
"Children," said the Teacher,  
"The life is more than meat.

"Consider the Lilies,  
How beautiful they grow!  
Never king had such glory,  
Yet no toil they know."  
Oh, happy were the Lilies  
That He loved them so!  
—Anon.

TRUTH is a friend that will never fail.

"Be ye Holy."

NANCY G. DANFORD.

"Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house." "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills."

By a careful study of the ancient prophecies, we learn that the work of God in the latter day, was to be a work of humiliation when every exalted feeling, or imagination of the human heart, shall be brought low, "and the Lord alone shall be exalted in that day."

Now that the day has dawned and we are privileged to live in its glorious light, we can more fully understand the meaning of the prophetic language referred to above. Those who have entered the work of humiliation through confession and repentance, by this means are enabled to ascend "to the top of Mount Zion" the hill of God, where all things are "most holy." All work is done in the spirit and with the understanding that it is for the Lord and his people, and it must be well done, that it may be an honor to the Christian name.

Shams or deceptions in any form are not tolerated. "Thou shalt not commit adultery," is a command to be observed in all the relations of life. To mix or adulterate any article for sale, in order to increase the profit, is a violation of the command, and forbidden by the conscience of the upright. Every act, every thought of life must be such as will bear the inspection of angels. Every wrong or passionate word, defiles the temple of God wherein the spirit dwells, and nothing of this character can abide

in the Holy City. Therefore the "Shakers," or "Believers in Christ's Second Appearing" are striving to dwell on the mountain top of God's light and love, by coming into humility's vale and there righting all their wrongs, and then ceasing from sin, or, in other words, after washing in the waters of judgment and repentance, to "go and sin no more."

Not only this, but as no soul can long remain idle, all must labor to clothe themselves with the beautiful graces of the spirit, by deeds of love and kindness to all the needy children of humanity, whether friend or foe. In this way the "limits round" God's mountain are found to be "most holy." There is no secret lurking place for sin to hide from the light of God in his Anointed witnesses, for there is nothing so hidden but it shall be revealed.

Canterbury, N. H.

FOES OF LITTLE BOYS.

"By-and-by" is a naughty boy,  
Shun him at once and forever;  
For they who travel with "By-and-by"  
Soon come to the house of "Never."

"I can't" is a mean little coward;  
A boy that is half a man,  
Set on him a plucky wee terrier,  
That the world knows and honors—  
"I can."

"No use in trying?"—nonsense, I say;  
Keep trying until you succeed;  
But if you should meet "I forgot"  
by the way,

He's a cheat, and you'd better take heed  
"Dont care" and "No matter—" boy,  
they're a pair,  
And whenever you see the poor dolts,  
Say "Yes, we do care," and "'twould be  
a great matter,"

If our lives should be spoiled by  
small faults.—*See ed.*

## SWEET ASSURANCE.

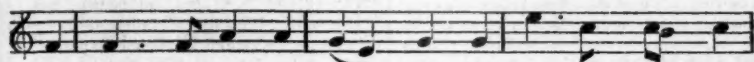
Mr. LEBANON, N. Y.



1. I feel a sweet as - sur - ance Of im - mor - tal - i - ty,  
 2. The voice that called my spir - it To res - ur - rec - tion light,  
 3. Faith looks a - bove earth's tri - al, While hope transport - ing sings,



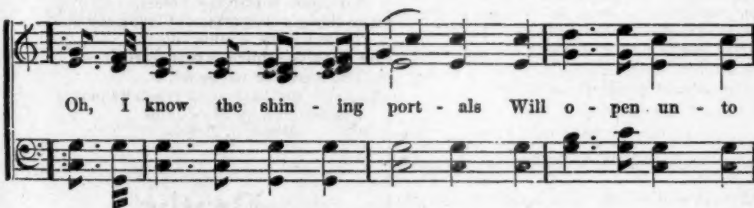
It shines thro' doubt and darkness Like sun - light o'er a sea.  
 And bade me cleanse my garments Till they were clean and white,  
 How bright the fut - ure prospect Of heaven and heavenly things!



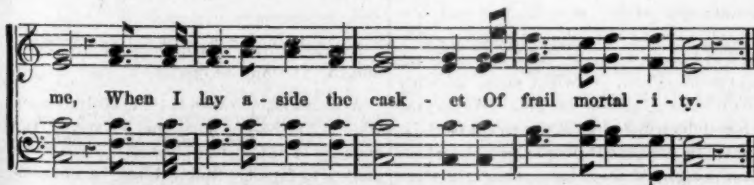
O bless - ed con - so - la - tion! The balm in Gil - ead  
 Still chides in love and mer - cy, And shows the glo - rious  
 Still joy - ful - ly the bur - den With kin - dred hearts I'll



found; It cheers life's pilgrim jour - ney, As up - ward I am bound.  
 way That leads to blissful man - sions In ev - er - lasting day.  
 bear, Till with the ransomed num - ber The crown of peace I'll wear.



Oh, I know the shin - ing port - als Will o - pen un - to



me, When I lay a - side the cask - et Of frail mortal - i - ty.



## Books and Papers.

**PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.** November, Contents: The Statue of Liberty and its Author; Illustrated. An Eminent Surgeon on Brain Organization; Organic Cerebration; Will the Puritan Race Perish? Milton's "Samson Agonistes"; Illustrated. The Feeble Minded at School; The Presidents of the British and American Association of Science; Illustrated. A Profession or a Trade? Reaping the Whirlwind; A Rare Old House; Study to be courteous; Power of Temperance Education; Notes on Rheumatism; The Japanese as Vegetable Eaters; etc., etc. Fowler and Wells, Co. 753 Broadway, N. Y. Terms \$2. a year.

**EVENING REST.** By J. L. Pratt. Young Folks' Library. Boston: D. Lothrop & Co. Price 25 cts. A simple, quiet story, whose character is adequately expressed by the title. *Evening Rest* is the name given to a little hamlet in the Blue Ridge region of Pennsylvania, remarkable for the beauty of its surroundings and the lovely character of its people. Thither goes a young man from the East to visit an uncle whom he has never before seen, and his experiences during the stay make up the contents of the book. One incident of the story is strongly dramatic in character. A family party, one of the members being the young man referred to, visit a coal mine. While passing through one of the narrow passages the guide fires a pistol to show the effects of the echo. The concussion of the air starts a loose part of the roof overhead and a portion falls in. The little company is shut up in the earth with little chance of ever seeing the light again. They have lights, however, and stumble across some tools, and by dint of many hours hard labor they are at length able to communicate with their friends outside, who are at last able to rescue them. The author, throughout the story, dwells much upon the sweet and tender influences of home. In *Evening Rest* he creates an ideal household and community, and strives to show how much they have to do with the formation of character.

### Kind Words.

WE are under many obligations to our old friend Charles Clapp, of Union Village, Ohio, for late copies of the *Western Star* and *Gazette*, both staunch Republican journals, published at Lebanon, Ohio. Also copies of the *Shaker Manifesto*, a bright little monthly quarto, setting forth in an able manner the faith and doctrine of what the world is pleased to call a "peculiar people." The Shakers on account of these same peculiarities are entitled to the respect and admiration of the

world. No class of people have been often misrepresented by the press of the country and the public in general than the pious Shakers, and no class of people are less understood. As communions they have stood the test for many years, and have flourished in spite of the scoffs and jeers of the world. If you desire something chaste and pure read the *Manifesto*.—*Kokomo Gazette Tribune*.

South Union, Ky. July, 1884.

THE July number is an improved edition of the *Manifesto*; edifying and instructive.

H. L. Eads.

WE have received from N. W. Ayer & Son, Philadelphia, a copy of their *American Newspaper Annual* for 1884.

It is a fine specimen of typography, and is printed on heavy and handsome paper.

It contains valuable information and statistics, making it a desirable acquisition to any library, while to the business man and particularly to the advertiser it is invaluable.

The price is \$3.00 carriage paid.

### WHEN SORROW COMES.

WHEN sorrow comes, as come it will  
To every human heart,  
May trustful hope dwell with thee still,  
And bid the shades depart.  
May dove-like peace her pinions fold  
To brood within thy breast,  
And though thou hast not lands nor gold,  
Thou wilt be doubly blest.  
Be thine the courage that o'ercomes  
The zeal that never fails.  
And safe thy bark shall reach its port  
Unshattered by life's gales.

—Mamie S. Paden.

## Deaths.

Harriet Morrow, Sept. 6, at Mount Lebanon, N. Y. Age 39 yrs.

Arabella Shepard, Oct. 10, at North Union, Ohio. Age 85 yrs. 3 mo. and 5 days. "The memory of the just is blessed." She was a mother in Israel. She will long be affectionately remembered and lamented.—*J.S.P.*

often-  
coun-  
pious  
s un-  
have  
lour-  
of the  
and  
zette

4.  
tion  
e.  
ds.

son,  
ws-

d is

ta-  
to  
nd  
le.